

J. Hall

Pockmanty Preaching

Set forth in A

SERMON, &c.

Proposed

D

in

THE NATIONAL ARCHIVES

RECORDS SECTION

S

E

By

Pr

A
S E R M O N

PREACHED in

St. Geilles Kirk

A T

EDINBURGH.

Commonly call'd

Pockmanty Preaching.

By Mr. JAMES ROW, some-
times Minister of *Strowan*.

EDINBURGH.

Printed in the YEAR, 1711.

J. Halliwell
Given to the
British Museum
1838.

NOV 23 1838
2-10
73

For
b
I
O
M
N
en

(5)

A
S E R M O N

P R E A C H ' D in
St. Geilles-Kirk

A T
E D I N B U R G H

Commonly call'd
Rockmanty Preaching.

Jeremiah Chap. 30. Vers. 17.

*For I will restore health to thee, and I will
heal thee of thy Wounds, saith the
L O R D, because they called thee an
Out-cast, saying, This is Zion whom no
Man seeketh after.*

I Need not trouble you much who
is meant by *Zion* here, ye all
know it, it is the poor Kirk of Scot-
land,

land, for the Kirk of Scotland is wounded in her *Head*, in her *Hands*, in her *Feet*, and in her *Heart*.

First in her *Head* in the Govern-
ments. 2^{dly}, In her *Hands*, in the
Discipline. 3^{dly}, In her *Heart*, as
in the Doctrine. 4^{thly}, In her *Feet*,
as in the Worship.

First, The Kirk of Scotland is
wounded in her *Head*, she has
gotten sik a Clash in her *Head*, as
has gart all her harns jaap, and
her Senses, that is,

First, Her Sense of Seeing; For
the Kirk of Scotland wald a seen
as well as any *Christian Kirk* in
the wyd World, but now she can-
not distinguish between whyt and
black;

677
black; For bring but Pepery before
her, and she cannot discern between
that and the true Religion.

Secondly, She is wounded in her
Hearing: The Kirk of Scotland
could a Heare and Distinguish
but sen the Organs were brought in
she has grown as Deaf as a Door
Nail.

Thirdly, The Kirk of Scotland
could a smelt as well as any Kirk in
the World, but the Kirk of Rome
smelt so strongly, that she could
told you, she smelted of the Whore
of Babel; But now bring the stin-
nest Pepery to the Kirk of Scotland
and it will smell to her as sweet
an Apple. Now poor Spectacle
ye have seen her Hands, and her

sare Legs; A woful Object; pity her if ye will: What say ye to the curing of her Senses? but some will tell, she is in as good a Case as ever she was. I'll tell you how sae,

First, The Kirk of Scotland sees better than ever she did before; The Kirk of Scotland saw her Ministers in good little short Cloacks with black Velvet Necks, and their little Cloacks turned mae Sauls to God nor ever the lang Gowns did; but ye shall see the Prydful Prelats harled up and down the Town in Coaches as in as many Muck Carts; that is a bra sight indeed.

Secondly, The Kirk of Scotland Tastes better than ever she did, and how sae? I'll tell you, a good Minister wald.

wald a been content of a Dish of
plain Milk and Bread, humble Meate
indeed, but our Prelats now will
have a Lick of the best of it: So
ye see the Kirk of Scotland Tastes
better then ever she did, and I have
done with her Senses.

Now, I'll tell you how she is
wounded in her *Hands*, and that
I call the Disciplin of the Kirk.
For,

First, They smichtered the Kirk
of Scotland; ye ken well they use to
smichter Theives and Runaways;
the Kirk of Scotland was baith.

1st. She was a Runaway, and
that was the Glorious time of Re-
formation, when she came clear a-
wa fra Rome, and hard did they
follow her, and fain wald they been

at her, but and they had gotten
their will, she wald a been sure o
her Ladetties, or to speak mo
plainly of her Dichells, but God b
thanked they did not oretake her.

2dly, The *Kirk* of Scotland-is
Thief, alas she has gane to Rome
and has stown awa the Trash an
Trumpery, as the Books of *Comm*
Prayer and Canons, wallawa! Be
what trou ye she is flichtered with
but with a Silken Threed and
Cannonical Obedience to their O
dinary? and wow but we have t
ken great Delight to be bound
We had once a bonny Kirk, but
ter they got us fast, they made
siken Threed a Cable-Tow, w
which they girded us so fast th
we could not sae much as fidge

but either we must run into the danger of blind Obedience on the one side, to accept of all Idolatry and Superstitious Cerimonies they imposed on us, or on the other hand, be Mensworn Men; Na, the Kirk of Scotland is sae wounded in her *Hands*, that this Twenty Years bygane, she could not make her Hummock in a cald day; for the Kirk of Scotland this *Twenty Years bygane*, could not have a Meeting in a Lawful Assembly: and so I have done with her *Hands*: Now I come to tell you, how she is wounded in her *Feet*, and that I call the Worship of the Kirk of Scotland.

The Kirk of Scotland was a bonny trotting Naig, but then she trotted sae hard, that never a Man durst ride her, but the Bishops
 wha

wha after they gat on on her Back,
 Coris-langed her, Hapshackled her,
 and when she became a bonny pa-
 cing Beast, they took great pleasure
 to Ride on her; but their Cadging
 her up and down from *Edinburgh*
 to *London*, and it may be from
Rome too, gave her sik a het Coat,
 that we have these Twelve Months
 bygane been stirring her up and
 down to keep her fra foundying;
 Yea, thay made not only a Horle
 but an Afs of the Kirk of Scotland:
 How sae quo ye? what mean you
 by this? I'll tell you how, they
 made *Balaam's* Afs of her, ye ken
 well enough, *Balaam* was going an
 unluckie gait, and first the Angel
 met him in a broad way, and then
 the Afs bogled and startled, but
Balaam got by the Angel, and till
 her

her, and Battand her sufficiently, that
 was when Episcopacy came in, and
 then they gave the Kirk of Scotland
 her Paiks; Afterwards *Balaam* met
 the Angel in a strait gait, and then
 she startled mair then before; but
Balaam till her again and whaked
 her soundly, that was when the
 five Articles of *Perth* were brought
 in: The third time the Angel met
Balaam in sae strait a gait, that the
 Afs could not win by; and then it
 pleased the LORD to open blind
Balaam's Eyes, and that is this hap-
 py days waik: Now GOD has
 opened all our Eyes, we were like
 blind *Balaam*, ganging an unluckie
 gait, and Riding post to Rome,
 and what was gotten behind him
 upon the Afs, wat ye? I'll tell you,
 there was a Pockmanty; And what
 was

was in it trou-ye? but the Book of
 Cannons and of Common-Prayer,
 and the high Commission; But as
 soon as the Als sees the Angel, she
 falls a flinging and a plunging, and
 ore gangs the Pockmanty, and it
 hings by the string on the one side,
 and aff gaes blind Balaam, and he
 hings by the Hough on the other
 side; and fain wald the Carle been
 on the Saddle again, and been con-
 tent to leave his Pockmanty. But
 Beloved, let not the false Swingour
 get on again, for if he get on
 again, he will be sure to get on his
 Pockmanty also.

The 4th wound the Kirk of Scot-
 land got was in her Heart, and that
 I told you was the Doctrine of the
 Kirk of Scotland, and that is *Peprie*
 and *Arminianism*, whilk is sac ryf

our Schools and Kirks; ney, are
 ere not some of you that are sit-
 g hear and hears me, wha wald
 ot a wisht your selves a hundred
 mes to a been out of the Kirk,
 hen ye heard the *Pealtrie stuff* that
 me fra them? Ye have heard
 any times Brethren (compared
 ogether) the Kirk and our Lord
 us, for he is the Head; and the
 Kirk is the Body, and that our Sa-
 our e're he entered the Ministry
 e was carried by Lucifer (*God
 ve us*) to the Wilderness where
 e was tempted of the *Meikle Devil*,
 en he was Rejected and set light
 f by all; but as soon as he began
 o work his Miracles, he was car-
 ed up to *Jerusalem* in Triumph,
 ere was nothing in their Mouths
 en, but *Hosanna's*, *Blest is he that
 comes*

comes in the Name of the Lord, but the next News that they heard, in they came with *Halbarts* and *Jetbard Stalves* frae the High Priest to apprehend him; just sae is it with the poor Kirk of Scotland, for this year bygain she has sitten Desolate, and in the Wilderness, contemned, nothing cared for by Men, and now is the Glorious Day, she is Ryding in Triumph to *Jerusalem*, now there is nothing in all Mouths but *Hosanna's*, but take heed when they come with *Swords* and *Stalves* frae the High Priest, that some do not with *Peter* shaw a pair of Heels and forsake her.

They have not only made an Ass of the Kirk of Scotland but they have betrayed her, ye ken wha betrayed our Saviour, they betrayed him

him that vvere silent in sae good
 a Cause, they betrayed him that
 acused him, that Judged him,
 they betrayed him that forlook
 him; but vvhare vvill ye find the
 false Judas all the vvhile? and
 novv Ile tell you a Tale, I dare
 not say it is true, but ye shall have
 it as I have it; When I vvas a lit-
 tle Boy at the School, there vvas a
 Hopeful Theologue, vvha is novv
 na small Man in the Land; and
 being to Preach the very same
 Words of Judas, *What will ye give
 me and I will betray him?* The young
 Man Learned his Text sae vvell
 that he could a tald it baith in
 Latine and Scots, *Quid mihi dabitur
 & ego Tradam illum?* *What will ye
 give me and I will betray him?* There

B.

vv20

vvas a Good-man sitting at the
 Foot of the Poupit, vvha standing
 up looking in his Face said, Marry
 and give you a good fat Bishoprick,
 and then I am sure ye vvill betray
 him, say ye sae? Wha has betray-
 ed the Kirk of Scotland? I need not
 tell you, but the Kirk of Scotland
 vvas once an Bonny Kirk and a
 bonny Grammar School, and vvell ye
 vvat; she had skill in *Regimen* &
Concordantia, and could a made
 a piece of bonnie Latine; and
 for every thing she vvas forced to
 do *Regulam*, and vvhen she offend-
 ed she vvas sure of *pande Manum*.
 But aftervvards vvhen she vvvent to
 the College; she had mair Liberty
 and first of all she began to *Rhetorick*;
 but instead of proper speak-
 ing she Learned nothing but *Hypo-
 pambies* and *Allegories*, then she came

into the *Logick*, and instead of *true Demonstrations*, she learned nothing but *Homonymiaes* and *Captious Syllogisms*: after vvhards she came to *Ethicks*, but she did not trouble her self meikle vvith them, but Studied the *Politicks*, and that sae vvell that she turned all Religion into meer *flat Policy*: for *Metaphysicks* she kens they are *Errs*, and that must be *unum, verum, bonum*, and that all these 3 must be in the true Religious, but this vvas too high a Theme for her, vvherefore she studied more the *Physicks* and turned all into *Materia prima*, and made it self capable of any Form they pleased to impose upon us.

After he had done vvith Sermon and Prayer, then stood he up to give the Blessing, and thereafter said as followvs. .

Taken well enough it is not the Fashion
of this Place to speak any thing af-
ter Prayer, but because I had meikle
to say, and one thing dang another
out of my Head, wherefore I must
beg Leave to add a word or two.

AND first of all, I vwill speak
to you vwho are the Mem-
bers of the College of Justice, and
vwhy I Pray you, vwill not ye Sub-
serive the Covenant? ye vwill say
to me, ye are Employed by His
Majestý in some special Affairs, and
you cannot vwith your Honour Sub-
serive the Covenant; This is a bra-
Ansvver indeed, there is not the
meanest Man that gathers up tvven-
ty Merks for the King per Annum
but may have this Hole to go out

at, then vve shall have a bra Sub-
 scribing, yea, yea, there is but one
 Man betvveen GOD and you, get
 by that Man, and get to GOD.

And in the second place, vvhy
 do not ye Noblemen Subscribe the
 Covenant? ye vvill say *noli me
 tangere*, Hovvsoever I'll give you a
 Touch, It may be you will be put
 to it, ye vvill say, vve must Ride
 in Parliament Order, the meanest
 Man must go foremost and Sub-
 scribe the Covenant, and then vve
 vvill come after, that is a bra An-
 swer indeed, you have a Fashion in
 the South of Scotland, that vvhen
 ye come to a Foord, the Jackman
 must venture over first vvith his
 vveak vveary Naig, and if he can go
 and come back again, then up-
 comes the Laird mounted on his
 statchie

(22)
Gaelie Steed and over goes he, this
is no right, But we that are *Hig-*
landers have a better Fashion, for
we usually come on Foot, and
when we come to the Foord, we
are loth to leave a Man; there-
fore we join Oxster to Oxster, and
Arm to Arm and Loups altogether
in the Foord, and if one Drovvn
all Drovvns, even so here, set your
hands to the Covenant, and if one
perish, let all perish.

Novv, I'll speak a vvord to you
of the Tovvn of *Edinburgh*; and
albeit I see tvva of your chiet Chairs
empty, yet have at you; And vvhy
do you not Subcrive the Cove-
nant? It may be you vvill say, ye
are in Office novv, stay till the next
Year till your Office be out, then
ye vvill Subcrive the Covenant.

That

(23)
That's a bra Answer indeed, it
may be God vwill get this Wark
done e're the next Year: What
vwill your Thanks be then? get
your Clerk Register and look over
your Rolls, and see if ever the
Tovvn of *Edinburgh* suffered for
joining vvith the Kirk of Scotland.

Last of all, I have a mind to
speak a Word to you vvho are
Strangers; and then turning him-
self about to the place vvhere the
Provost and Baillies of *Aberdeen*
Sat; And vvhat is the Reason ye
Subscribe not the Covenant? it
may be ye vwill say, ye came here
about your Civil Affairs; And
vvhen ye came out ye Resolved not
to Subscribe the Covenant, vwill ye
take my Advice, I say *Aberdeen's*
Men vwill you take your Word a-
gain

go, and go Home and Drink
 Cup of Bonaccord, and join to
 Kirk of Scotland and Sublerive
 Covenant, and so Fareyell.

F I N I S.
